

Christianity and Crisis

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"Crisis" in the Economic Sphere

SOMEONE has said that the current formula "Christianity and . . ." tends to subordinate Christianity. Many such usages come to mind: democracy, class struggle, capitalism, war, power politics and a host of other things are fitted into the formula. This magazine uses "crisis" in the same way. Whatever may be thought of the criticism in other connections it may well be contended that in its relevance to life Christianity can never be separated from crisis; in fact, that it connotes crisis. There are various ways of conceiving the church in relation to the world, but Christianity itself as a body of testimony always stands over against the world with its anti-Christian assumptions. "Christianity and . . ." is a critical formula; it embodies crisis, for it demands choice and decision.

For the most part we have concerned ourselves in these columns with the implications of the Christian ethic for crises precipitated by war. This has been by design. Yet in some measure our preoccupation with the war has obscured the significance of the words that appear on our masthead. For to those who found no basis for reconciling participation in war with the Christian testimony it has seemed that we were not dealing with crisis, but slurring it and obliterating it. This was inevitable, but it need not be a permanent reaction if the implications of crisis implicit in the relation of Christianity to the world are consistently explored. For we believe we have something to say to all Christians except those who maintain the feasibility of withdrawal from critical situations and accepting no responsibility for them. (Even to them we can say, God bless you!) May we not, then—we who share experience through this journal—profitably give more thought to the central economic issue with which both domestic and world politics are honeycombed?

Mr. John Crosby Brown, in our issue for October 30, had the courage to put first in his criteria for deciding for which presidential candidate to cast his ballot belief in the capitalist system. In doing so he pointed to what was probably the profoundest issue in the campaign in the minds of the voters as a whole—the main body in each party who voted with both conviction and satisfaction. And this

was probably as true within the church as outside it. Christians are impelled to concern themselves with this issue both by the nature of the Christian testimony and by the trend toward the collectivist principle in Europe and in other parts of the world. It is posed as an issue both in theoretical and in practical ethics. That so little attention has been given to it in recent years as an ethical problem is no doubt due to two considerations: (1) the fact that the most conspicuous and deadly attack on the morals and decency of mankind has been delivered under the banner of "National Socialism"; (2) the fact that the tremendous economic evils to which the great depression bore testimony have been denounced and attacked in America—how successfully is open to argument—by a government that has never adopted a socialist ideology. The issue between free enterprise and collectivism thus fails to get itself explicitly stated in ethical terms. Something was said in these columns on May 1 about the theological aspect of this economic issue, in terms of alternative assumptions as to the nature of man. But an objective ethical judgment of alternative forms of economic organization cannot be permanently avoided. Mr. Brown's forthright challenge should be taken up.

The five economic objectives which Mr. Brown outlines are mostly beyond ethical controversy. Steady employment, recompense proportionate to service, social security, and protection against obvious exploitation—these four goals are commonly accepted as having high moral sanction. The issue arises over the fifth, which is put first in his list: "to provide incentives which will stimulate the individual skills, talents and capacities of the people to the full, and hence result in the greatest and most effective production of goods and services." This is no mere facile defense of the profit system; Mr. Brown recognizes the continuing "Christian problem" of achieving a "proper balance between self-development and service." But he holds that the kind of Christian character that is most socially useful is developed under the capitalist discipline because in both cases interest focuses in "the free, responsible, independent individual." Thus the problem is stated in terms that are ethically discussable.

Nothing more will be attempted here than to point up the issue. Several observations at once suggest themselves:

1. A distinction might be made between the profit system and the profit incentive. The former might be accepted as an adjustment to an irredeemable (in this world) aspect of man's nature—*cupiditas*. This distinction is not contemplated in Mr. Brown's statement for he defends the capitalist discipline on positive, not negative grounds.

2. A very old question is freshly raised here: the question of the priority of the individual person in the Christian system. The answer to this question marks the difference between two historic theories of the church. Is the Christian man redeemed and perfected as an independent individual who then finds membership in the Christian community? Or is this transformation effected *within* the fellowship of worship and service?

3. If one answers, yes, to the first of the questions just formulated the crux of the problem is in making a secular rough-and-ready discipline serve the purposes of the Christian life. If one answers, yes, to the second question, the crucial matter becomes the finding of a bridge in the economic sphere between the Christian community and the secular world.

Much can be said on this subject from the different points of view indicated. At least one of the editorial writers on this publication believes this to be a highly appropriate field of exploration under the caption *Christianity and Crisis*. F.E.J.

Editorial Notes

Too much emphasis is placed upon Mr. Churchill's inadequacies in handling the Greek situation. Undoubtedly his Toryism, including a rather romantic desire to fasten monarchy on all possible governments in Europe, will become an increasing hazard to a creative peace. But the situation in Greece is more serious than anything that Mr. Churchill has created. The whole welter of problems which will fret us in the post-war world are in Greece in microcosmic form. There is the struggle between conservative and radical forces in a liberated nation, already an often repeated story and still to be repeated many times. There is the tendency of the West to support the conservative forces for fear that radicalism will lead to communism. There is the consequent strengthening of the Russian power and the increasing fear of the West of the very power which Western ineptness has strengthened. Even Britain's rather hysterical policy has something ominously typical about it; for it springs from a fear of being ground between the two other giants in the

triumvirate of power: Russia and America. Our self-righteous disavowal of any interest in the governments of the continent, hailed by some liberals as a step in the right direction, is also ominous. It smells of a new isolationism and is partly responsible for the very hysteria in British policy which it pretends to condemn. Compare the British attitude with the French attitude toward American irresponsibility a quarter century ago and one sees the beginnings of a tragic repetition of history.

Many things are needed to reverse the dangerous disintegration of European order. The most immediate necessity is a political council of the nations, comparable to their military councils. Something more than a periodic meeting of the "big three" is required if a creative peace is to be secured.

One of the great hazards of international accord is that every nation likes to believe that only the other nations are doing the pushing. The idea that Russia and Britain are making all demands and that America is doing all the yielding is widespread. Meanwhile the aviation conference broke down because we refused to place international controls upon our air power which would in any degree place a check upon the tremendous supremacy in aircraft development which we hold. While we are supposed to be being "pushed around" other nations are quaking in their boots in apprehension over the possible use to which we will put our economic preponderance of power.

The war which some thought would end by Christmas will now undoubtedly drag into the new year. The Germans are fighting for every inch of their soil. There is a twofold tragedy in the morale of despair which nerves them for their final battle. One tragedy is that a tyranny has erected such complete instruments of terror that even a nation which is on the brink of exhaustion cannot surrender. The tyranny will hold things together until the whole of the structure collapses like the "one hoss shay." The other side of the tragedy is that our "unconditional surrender" policy gives the anti-Nazi forces in Germany no adequate motive for surrender or for running the risk of opposition to Himmler's firing squads. Roosevelt seems anxious not to make Wilson's mistakes over again; but, as frequently happens in history, he is making opposite mistakes even more grievous. In any case the necessity of defeating the foe by a final destruction of the last ounce of physical stamina, without permitting weary minds and spirits to let go before the final ounce of physical stamina is exhausted, represents a very tragic picture.

R.N.

The Christian Attitude to Economic Reconstruction in Great Britain*

ERIC W. BREWIN

SINCE the Seventeenth Century the Church has concentrated on the salvation of the individual soul and has retreated from the sphere of politics and economic life. The pendulum, however, is now swinging back and even the Evangelicals pay lip service to the view that the church must concern itself in some way with urgent problems of reconstruction.

Whilst recognizing the impossibility of adequately presenting "the Christian attitude," one can at least try to indicate certain significant lines of thought, and perhaps never before, certainly not for the last 300 years, has there been so much Christian thinking on subjects connected with the economic structure. As it is laymen who are most intimately concerned with these problems, perhaps one should begin by trying to present their views, and as representative of the most progressive thinking of Christian laymen in industry we may attempt to present very briefly the ideas expressed at a recent conference of the Confederation of Management Associations by Sir Stafford Cripps, the Minister of Aircraft Production, A. P. Young, Works Manager of the B.T.H., one of our largest electrical firms, and Samuel Courtauld, Chairman of Courtauld's Limited, one of the largest textile firms. They stressed that industry is now the nerve-centre of our civilization and within industry the key men are the managers. Consequently, it is an urgent social necessity that management should become a profession with high ethical standards drawn up in the interest of the community, and have an organization to support individual managers in resisting anti-social practices on industry. They all showed a deep sense of the rights and dignity of the ordinary workman, and stressing the over-riding importance of the human factor they laid great emphasis on the importance of Labor Management. Their agreement that "Industry can and must become, if we build aright, a great educational and spiritual force throughout the world," shows the width of their vision. Recognizing the importance and value of Trade Unions, they favored the fullest co-operation with them. Sir Stafford Cripps' attitude is "Let industry show that it is capable of real enterprise or radical steps in the Socialist direction must be taken," but Samuel Courtauld, and I think A. P. Young would agree with him, expressed a dislike of speedy and all-embracing nationalization, whilst

strongly advocating much greater Government control than existed before the war. It is true, of course, that their ideas do not differ to any marked degree from those of the non-Christian members of the Association, but these men openly avow their concern to "Christianize industry."

More radical criticisms of the present economic system are made by an industry sub-committee of the Christian Frontier. (The Christian Frontier is itself a significant development. It aims at bringing together lay-men and women with an intimate knowledge and experience of different spheres of life who are thinking deeply about the future of society, and who feel that the Christian Faith has something vital to say in the present crisis.) Two very good articles have recently appeared in its publication, *The Christian News-Letter*, on "Responsibility in the Economic System." They make the essential point made long ago by the father of modern economics, Alfred Marshall, that industry exists to serve the consumer, and point out that the typical firm today is not apparently responsible to the consumer or to society, but to the shareholders; economic power, therefore, is essentially irresponsible under the present system. Here they make the usual points of the student of economics that the present system aggravates the trade cycle, leads to widespread unemployment, fails to insure the satisfaction of needs, and does not guarantee a responsible attitude either to the workers or to the community. This being so, Christian thinking must concern itself with the problem of "securing a responsible economic system," since with the change from competitive to monopoly capitalism it can no longer be argued that the market, i.e., the operation of the forces of supply and demand, is sufficient to insure responsibility to the consumer. They also attack "limited liability" as destroying the essential, or at any rate, the socially justifiable character of property. In addition they emphasize difficulties in the way of co-operation between employers and workers, overlooked by the Christian businessmen already quoted. They assert that "Real differences of opinion and conviction are involved and real sacrifices of power are demanded from those who have hitherto taken their position or privilege for granted." They remind us that the counter-action of the Trade Unions rather than the action of those who exercise power, has secured a measure of responsibility in relation to the workers, and this fact would suggest that fine ideals from one side are not enough.

The second article arrives at the sound conclusion

* This is the second of a series of articles on distinctive religious problems in Britain. We shall subsequently present an article on British ideas concerning International Reconstruction.

that "the efficient and flexible direction of industry in the interest of the consumers and of society as a whole, whether undertaken by the Government, or by any other party external to the units, is only possible if the units themselves are responsible and if their immediate aims are substantially in line with the interests of society as a whole." The problem, therefore, cannot be solved, short of a radical alteration in the constitution of a typical business firm.

The moral idealism of many of our people, which found no channel in the older political parties, has found expression in the Common Wealth Party, founded by Sir Richard Acland. This party began by publishing the pamphlet "It Must Be Christianity," which was subsequently withdrawn. Common Wealth is much more radical than the Labor Party, and bases its appeal on its claim to put ethical considerations before self-interest and expediency. It commands a considerable support from middle-class and Christian people, some of whom think it should be regarded as "The Christian Party," but this attitude, fortunately, stands no chance of receiving any official support from the churches.

Perhaps foremost in emphasizing the possibility of the church identifying itself with any political party or program has been the late Archbishop of Canterbury, Dr. William Temple, whose sudden and unexpected death was such a blow to all Christians, particularly to the younger and more progressive. He, more than anyone else, has re-established the claim of the church to make its voice heard in matters of politics and economics and has shown that this is "no new usurpation, but the reassertion of a right once universally admitted and widely regarded." This right, however, he has reminded us, may be compromised by "ignoring the autonomy of technique in the various departments of life." Quoting with approval the statement of Alfred Marshall, that "the economic system ranks with the religion of a country as the most formative influence in the moulding of people's character" he has asserted that the church cannot, without betraying its own trust, omit radical criticisms of the present economic system or fail to urge appropriate action. The specific contribution of Christianity, the Archbishop made it clear, is its doctrine of God and Man and the principles derived from these doctrines, i.e., fellowship, freedom, and service, which are fundamental for the Christian Order. Beyond this, the church's competence becomes precarious, since technical factors are involved requiring specialized knowledge in which the Christian *qua* Christian has no special competence. However, in his appendix to his *Christianity and Social Order* he advances his own views and suggestions on economic reform.

He agreed with the early Christian Socialists—Ludlow, Maurice, and Kingsley—that "limited liability" should be accompanied by conditions to secure the public interest against exploitation, and

urged an amendment of the Companies' Act fixing a maximum rate of dividends and "enforcing the principle of 'withering capital' in accordance with which, as soon as the interest paid on any investment is equal to the sum invested, the principle should be reduced by a specified amount each year, until the claim of the investor to interest or dividends was extinguished." His proposals, he said, would reduce the incentive to start a little business, which would be all to the good as three-quarters of the businesses go into liquidation within three years, but they would, nevertheless, leave room for enterprise on the part of men with initiative and drive. He also advocated the end of private control of the Bank of England and the Joint Stock Banks. He concluded that urban land should be publicly owned, as there is here no social service rendered by individuals to justify ownership, but he strongly favored a policy of promoting occupying ownership in rural districts. His proposals, of course, are not immune from criticism. For instance, the farmer with a small amount of capital is almost certainly much better off as a tenant of a good landlord, whether a private individual or the State, than if he has sunk most of his capital in buying his land. Dr. Temple himself asked for criticism of his proposals, for he underlined the fact that they are offered in his capacity as a private citizen and emphatically said that "If any member of Convocation should be so ill advised as to table [English usage: submit] a resolution that these proposals be adopted as a political program for the church, I should, in my capacity as Archbishop, resist that proposal with all my force, and should, probably, as President, rule it out of order." The right Christian perspective could not be better stated.

Unfortunately, other official organs of the church have not always maintained the high standards set by the Archbishop. The British Council of Churches has produced several pamphlets like that on "Social Justice and Economic Reconstruction." This pamphlet, for instance, has had a very mixed reception. The value of a document which consists mainly of generalizations to form a charter for the whole of economic life, depends on the technical competence of the people who do it, and whilst many of the statements in this document seem platitudinous, the assumptions underlying some of them show misunderstanding of economic realities. Also, statements of this kind suffer from the great weakness that they can command a general agreement which veils real conflicts of opinion, and which are revealed once specific proposals are made and individual interests become directly effective; this, of course, is already happening. Within the Council there is at present a major controversy as to whether, instead of producing more of these documents, its time would not be better spent in helping the churches to clear their minds on the basis of Christian ethics and to train individual Christians and groups to make correct

moral judgments in the social and economic spheres.

The Church of Scotland, however, has, in each of the last three years, produced documents which have commanded universal respect. They are: "God's Will in Our Time" (1942), "The Church Faces the Future" (1943), and "Home Community and Church" (1944). The responsibility for their production lies with a small group led by Professor John Baillie, but one feels that they cannot fail to have a profound effect on the whole Church of Scotland. In the sections dealing with social and industrial life, they stress that the church may err in two opposite ways, "by transgressing the proper line of demarcation between spiritual and technical spheres and pronouncing on matters with which it has no competence to deal, and on the other hand, by a complacent acceptance of the existing order and indifference to the great injustices that are inherent in it." It goes on to declare that the church has been much more guilty of the second error, with disastrous results to itself. In the attempt to define the proper limits of the church's competence in all discussions on questions relating to the social order two disparate elements must always enter. "There is always concerned in them an element of ultimate spiritual principle about which our Faith claims to instruct us, and about which it is consequently the church's duty to speak. But there is always concerned in them a variety of departmental issues having to do both with the subsidiary ends and with the means appropriate to their accomplishment; and to the detailed determination of these the Christian revelation in no way extends." It goes on, however, boldly to assert that "in spite of the limitations of her competence in specialized spheres the church cannot afford to stand aside from the current discussions of social issues, but must rather speak out clearly and boldly, declaring what is the will of God according to the mind of Christ." It believes, however, that such witness can be made effective only through the formulation of certain middle axioms, i.e. "secondary and more specialized principles which exhibit the relevance of the ruling principles to the particular field of action in which guidance is needed." It takes as a relevant middle axiom that "Economic power must be made objectively responsible to the community as a whole. The possessors of economic power must be answerable for the use of that power not only to their own consciences but to appropriate social organs—as the possessors of military or police power are already so answerable." It goes on to assert that the present situation shows the necessity of a greater measure of public control of capital resources and the means of production to promote "the rehabilitation of our social and industrial life, the conscientious discharge of our world responsibilities, and the revitalization of our democracy."

The traditional Catholic approach is represented in the non-Roman Churches, with which alone I am

dealing, by a body of Anglo-Catholics, known as "The Church Social Action Group." On the whole it is probably true to say that their method is that of "a priori deduction," believing that a knowledge of theology and natural law is sufficient to enable the priest to give the laymen sufficient guidance as to how they should conduct their social, political and industrial affairs. Whilst recognizing that they have profound spiritual insights, anyone trained in economics cannot help feeling that their thinking on sociological problems is completely vitiated by their failure to recognize the importance and relative autonomy of economics. It is perhaps only to be expected that they should be enthusiastic supporters of the Social Credit theories of Major Douglas, for which no competent economist has the slightest respect, and that their thinking should be characterized by a nostalgic longing for the mediaeval, and a hatred of mass production and everything urban.

Other reports of the church have been of a much higher standard. An example is the excellent report on "The Church and Planning," dealing with Town and Country Planning issues, produced by the Social and Industrial Commission of the Anglican Church. "The Rural Reconstruction Inquiry" of the British Council of Churches is also doing some excellent groundwork in the thinking about rural problems.

Perhaps, before concluding, a word or two should be said about the work of the Industrial Department of the Student Christian Movement. In most universities in the country it is organizing series of industrial meetings and conferences for students going into industry with Directors, Work Managers, Labor Managers, Shop Stewards, etc., and it is beginning to do similar work amongst agricultural students. Its perspective is, generally speaking, that of Archbishop Temple, and it has found that it is much wiser not to attempt to give students the right conclusions about the Christian attitude to industry or agriculture but to aim at presenting to them the best technical information given by experts, and, at the same time, where possible, teaching them the essential Christian doctrines, and leaving it to them, in the situations they come up against, to make their own decisions about what is the demand of God on them. In short, it feels that the most profitable approach is to train Christians in the right technique of relating their knowledge of God to the actual situations they will face, and urging them to act as the spearhead of the Church in the secular world, by taking a responsible part in bodies like the Trade Unions, Management Associations, the Co-operative Societies, political parties, Women's Institutes, or any other body determined to bring its influence to bear on central or local Government. In this way, it believes that Christian influence can be most effective in reshaping our economic structure and that the gulf between the churches and working class organizations can be bridged to the benefit of both.

A Chaplain's Ministry and His Resources

CHAPLAIN CLARENCE KILDE

The chaplain ministering to men in one of many isolated places across the earth must now have a new appreciation of Dr. Albert Schweitzer and his more than a quarter of a century of isolation as a missionary in French Equatorial Africa. It must not have been only the depth of dedication in his soul, but a further reserve source of personal morale lay in his vigorous mental life as he studied the writings of Goethe, or again the religions of India, and devoted his spare hours to writings, particularly his *Philosophy of Civilization*. In fact, geographical perspective and hours of solitude and quiet, except for strange jungle noises in the night, may even have enhanced an intellectual perspective and calmness of mind which permitted that sustained study and thinking which may become the basis of creativity.

Now the analogy is far from perfect except to say, the chaplain aside from his religious dedication should have an adequate margin of reserve resources for living an isolated life because of his years of education out of which should have come historical perspectives and habitually wider horizons of thought life. A chaplain has little moral right to cloud the horizons of his men with his own complaining. He is privileged with the gift of a greater amount of grace from life.

Consider now some of the problems of isolated living that plague G. I. Joe. Isolation produces boredom. There is little to do besides one's work, and with certain assignments little actual work. There is the daily ritual of blacking out or drawing a heavy line through the date on the calendar and asking the daily question, "Any new rumors when we are going home?"

Another mark of isolation is the lack of freedom of movement. This is especially true on island outposts hemmed around by great oceans. A mild claustrophobia may result in which the very walls of the tent seem to close in upon one. The chaplain should be free to help his men keep the world in poise because his encouragement is St. John on Patmos when the world shook with the iron tread of Roman legions in a day of persecution. Compulsory exile restricts geographical travel but one can still go far in the spaciousness of the intellectual and spiritual life. The chaplain should know and live on the knowledge of the remarkably small work of Thomas á Kempis who lived out most of his ninety years in an area of ten to fifteen miles just east of Zuider Zee; or Brother Lawrence, an unlettered man and ex-soldier who lived out the last thirty years of his life on KP in the kitchen of a monastery, and Emmanuel Kant who never traveled more than a dozen miles from Königsberg.

The isolation of this life is aggravated by unfamiliar *flora* and *fauna*. For one who never saw a palm tree until his adult years it requires a long time to think of them as indispensable to living. Then there are the treeless islands of the North Pacific. After a year or two one becomes fascinated by a picture of trees. One wit receiving a beautifully colored autumn maple leaf in his letter from home thumb-tacked it on the mess hall bulletin board with the note, "This is a leaf and grows on a tree." To which another added a second note, "Be

careful with your matches and prevent forest fires."

Now it is the chaplain's privilege to summon wider perspectives around this isolation and through the medium of book-reviews and orientation discussions explain the geological, botanical and historical backgrounds, together with notes on the life and customs and beliefs of the native people. Blessed as he is with a liberal education the chaplain knows at least the sources of information. And for himself and the men an increased understanding of the locality they are in makes for a more tolerable existence. A study of the past is in part a legitimate escape from the present, with more lasting results than Saturday night inebriation.

Perhaps the most serious aspect of isolation is the lack of social life. The absence of the sight and speech of women, and the denial of the satisfactions of sexual recreation is most serious. To be sure the purist, the perfectionist, and the straining and striving dogmatist may say with his tongue in his cheek, "one can live without sexual satisfaction." Which is true; one can live, but the average man cannot live well. For many men the denial of the companionship of women, or frustration from a denial of sexual life, may at least somewhat affect the mind. The younger soldier may have guilt feelings mixed with his masturbation. Of course, there are servicemen who may talk loudly in an attitude of nonchalance with each other as if to comfort one another, but their very loudness may be index to a troubled mind. Then there is the quiet type plagued by puzzled introspection. The older soldiers with more experience are forever seeking counsel concerning their fears of impotency. "In cold storage" so long may make them poor lovers and husbands. Going into battle he begs destiny for a compromise in that if he is wounded it shall not be in the groin. This worry over impotency and anxiety over personal plans as regards family, plus the natural craving for sexual enjoyment may pester the mind into a state of irritability and of depression. Exactly what the total interplay of glands, nerves, and mind may be, perhaps no one completely knows and so the psychological scarring from lengthy isolation may have untoward results in the future. We do not know. Yet again, the chaplain can walk with some sense of security knowing both the sources of scientific knowledge relative to these problems as well as possessing a spiritual scale of values where the emphases of life are related to a total religious philosophy of life, all of which enables him to impart both available information on the subject of sex and an attitude toward life to those of distracted mind. In the final analysis, it is attitude which determines one's fortitude.

All these problems of isolation would fall into tolerable solution if men had something besides the geographical horizon of landscape and seascape, and had historic and social horizons as well. But for the most part the average serviceman finds meaning in life only as it relates to the horizons of his home. His education was often enough purely practical for the purposes of personal maintenance in a technical age. In consequence

his knowledge of history is meager and his reading habits are poor, if he reads at all. The result is inability to transcend the war enough to see the causes and purposes, the reasons and objectives, the seriousness and sobriety of the total aspects of the conflict. Much of the time there is not enough imagination to see the military contribution or purpose in one's assignment. When such a person becomes a serious problem to himself and his fellows he begs for transfer to combat service declaring that is the only valid reason for being in the service. With such as these the chaplain, out of perspectives of his education and his personal reading habits and the capacity for imagination that comes therefrom, can afford to be patient, and in general terms explain at some length the meaning and purposes of this seemingly irrational living. The chaplain will have to do this even with educated officers and enlisted men simply because most American education lacks any realistic approach to international life and politics, as well as ordinary courses in philosophy and religion, let alone orientation in the specifically Christian attitude toward self and society. In fact, there is little in American education, whether religious or secular, that can give men a sustained dynamic for a tragic world.

Now this total impact of isolation may result in one or more conditions of mind. There will be occasional irritability and loud "bitching" about anything and everything even remotely wrong. Men will grow mean, discourteous and glum. A curious impasse of the mind can be seen in a soldier's relation to his mail. In his moody periods he feels sorry for himself when there is no mail. But if letters do come he is irritated because they remind him of the things he is missing, or in self-pity he deplores other people having seemingly better "breaks" from life. He may very easily grow suspicious of the conduct of

his wife or sweetheart and will promptly write back a mean spirited letter and when it is irretrievably in the post office channels he will come to the chaplain's quarters to blurt out confession and penitence saying, "Chaplain, I don't know why I did such a mean thing." And then the chaplain explains why, throws explanations around the man's problem, leads the man out of himself so that he can look objectively at himself. For what the American soldier needs is usually not sympathy.

However, if his depressed moods multiply or become habitual, he may get further out of a chaplain's reach. Such a man may suffer bodily disturbances of normal functions, or have pains which are imaginary for there are no evidences of organic failure. Or personal hopelessness may lead to a lethargic state of mind marked by loss of ambition or initiative. In a few cases the result may be a mild form of schizophrenia. The chaplain's work may be described as liaison, dealing in friendly relations between the soldier and the medics, the soldier and his Commanding Officer, and the soldier and his tent or hut mates and friends, in the interests of calm understanding. The chaplain's resources are his freedom of movement for his time is his own to do with as he pleases, and nurtured in the Christian description of human nature he knows that underneath all acquired knowledge or military insignia of rank lies mortal clay. This is the source of his patience and sympathy with all men.

Thus the good chaplain will find guidance for his work in the following words of St. Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things. endureth all things."

The World Church: News and Notes

A Message from Negro Church Leaders

An "open door" Church for all people, regardless of race or color, was called for today in an outspoken statement addressed to the white churchmen of the nation by 106 prominent Negro church leaders.

Prepared at the request of the Commission on the Church and Minority Peoples of the Federal Council of Churches, the statement points out what can be done to improve racial relations within the churches themselves as well as the responsibilities church leaders should assume for community action.

Asserting that segregated churches "fall short of the requirements of the Christian ideal," the statement signed by the Negro churchmen said:

"Freedom of worship, if it means anything, means freedom to worship God across racial lines and freedom for a man or woman to join the church of his or her choice, irrespective of race."

"The basic issue in an open door church," it continued, "is not whether Negroes and other racial groups would pour into white churches in large numbers or whether white people would crowd out Negro churches. . . . There is only one issue. Can any church be basically Christian that denies fellowship or membership on the ground of color or race? When the church presents the

open door we may still have what we call Negro and white churches and they may be separate churches; but not racially segregated churches.

"Either the church must be actually and potentially a church for all the people, irrespective of race and color, or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man."

In support of the principle of racial equality, the statement emphasized the pronouncements of the Christian scriptures, the findings of science, and the concept of democracy as expressed in the Bill of Rights and the Constitution.

In answer to the contention that the time is not ripe to make changes, the churchmen said:

"To the Minister of Christ the time is always ripe to correct a wrong. Ministers, both Negro and white, must do more than urge Negroes, Jews and other racial minorities to be patient. They must urge that all of us begin now, and continue after the war, to make changes that make for justice, democracy, and brotherhood. The time is ripe now to equalize educational and work opportunities; to administer justice in the courts; to give the ballot equally to all citizens, irrespective of race; to provide opportunities for all to live in a healthy environ-

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ment; and to guarantee equal access to health and hospitalization."

The statement was prepared by a committee of the Negro members of the Commission on the Church and Minority Peoples, under the chairmanship of Dr. Benjamin E. Mays, President of Morehouse College, Atlanta, Georgia, who was recently elected vice-president of the Federal Council of Churches. The other members of the committee are Dr. Channing H. Tobias, Secretary of Colored Work of the National Council of the Y.M.C.A.; Dr. Charles H. Wesley, President of Wilberforce College, and Miss Olivia P. Stokes, Associate Director of the Baptist Educational Center of New York.

Successor to Dr. Paton Appointed

The Rev. Oliver S. Tomkins, young Anglican Vicar from Sheffield and a leader in the Christian Student Movement, has been appointed secretary of the British Committee of the World Council of Churches, [one of Dr. Paton's many responsibilities] to succeed the late Dr. William Paton. The appointment is subject to approval by the provisional committee of the World Council. (RNS)

Cologne Catholics Pray for Peace

Prayers for peace were offered at overflow services in the Roman Catholic cathedral in Cologne, Germany. The services were broadcast through loud speakers for crowds forced to remain outside in a heavy rain, but who knelt and joined in the prayers. (RNS)

Baptists, Evangelicals in Russia to Publish Official Magazine After the War

The newly-formed All-Union Council of Evangelical Christians and Baptists of the U.S.S.R. is planning to publish an official magazine after the war, Jacob Zhid-

kov, Council chairman, declared. The Council also expects, he said, to print a special canonical Bible for use by Evangelical believers.

Reporting on a recent tour of Evangelical centers in the Ukraine, White Russia, and the Crimea, the Council chairman declared that most religious communities in these areas were broken up by the Germans and many churches destroyed. Efforts to relieve distress in the war-affected zones are being aided, he said, through a special fund set up by the Evangelists and Baptists.

Stressing the significance of the new All-Union Council, Zhidkov recalled that the first Evangelical parishes in Russia were established during the reign of Empress Catherine, but prior to 1917 parishioners were persecuted or discriminated against and frequently prevented from making contacts with each other. When Evangelicals met in 1884 to form a union, the conference was broken up by the police, he said.

"Now," Zhidkov commented, "we are able to unite and worship freely." (RNS)

Pastor Tells of Helping Frenchmen to Escape Nazis

Further evidence of the part played by clergymen in helping Frenchmen to escape the Nazis was given here by Pastor Chapal of Annecy, capital of the Haute-Savoie territory of France, in describing his pastoral work during the German occupation.

He said that hunted men came to Annecy in increasing numbers, and that as many as twenty-two people found shelter in the pastor's house in a single night. "They knew," he observed, "they would get not only encouragement but practical aid towards reaching safety."

Looking to the future, Pastor Chapal asserted that the churches can help greatly in France's task to "reach anew a loyal, generous, frank outlook."

The clergyman termed the "true character of the struggle" as a "spiritual war," and said that "we must continue to work for liberation."

"Now we strive that man should not give way to violence and adopt the very methods we have fought against," he declared. "We have been taught hate, now we must learn to love. We do not want wicked men to teach us to be wicked." (RNS)

Blind Spots, by Henry Smith Leiper, has been republished in a new and revised edition by the Friendship Press. This book deals with experiments in the "self-cure of race-prejudice." It is very effective for popular education concerning many of the issues discussed by this journal. The author's vividness of style and the extraordinary richness of his experience of the World Church, make this book especially useful as a study book in a local church.

Authors in This Issue

The Rev. Eric W. Brewin is Industrial and Agricultural Secretary of the British Student Christian Movement.

Lieutenant Clarence Kilde is a United States Army Chaplain stationed somewhere in the Pacific.

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